

of S. Paul to the Thessalonians. Cap. v. Fol. bff.
and worthy Christian loue. I charge you by the Lorde, that this Epistle
be rehearsed to al the holy brethren. The grace and beneuolent fauour of
our Lorde Iesu Christ be alwayes with you. Amen.

Thus endeth the paraphrase vpon the first Epistle
of S. Paul the Apostle to the
Thessalonians.

The Argument vpon the seconde Epistle of S. Paul the Apostle to the Thessa- lonians by Des. Erasmus of Rote- rodame.

Foasmuche as Paul coulde not haue libertie to goe see the
Thessalonians agayne, he confirmeth their consciences by
Epistle, that they myght manfully suffre the afflictions
layd vpon them for Christs sake: seeyng that they shall
not want reward, nor the aduersaries escape punishment. A-
gaine, concerning the daye of the Lordes cummyng, wherof
he toucheth somewhat in the farther Epistle, he warneth them that they be
not styred with the saynges of some, that affirme as though it were at
hande: and as some thinke signifyeth closely that the Empire of Rome
must be first dispatched and Antichriste to come after that. Moreover he
breatheth into theyr heades very earnestly, to restrayne suche as with
their idlenes & vice curiositie haue been disturbers of the com-
mune quietnes and ordie: and to enfoyce them vnto la-
bour, in asmuche as Paul himselfe laboured among
them with his owne handes. This Epistle he
wrote from Athens by the same men that he
sent the farther Epistle by, as it
is recordeed by our argu-
mentes. BSSb.f.

The ende of the argumente.

The fyfte Chapter.

Paul & Siluanus & Tymothe. vnto the congregation of the Thessalonians, in god our father, and in the Lord Iesus Christ. Grace be vnto you, and peace from god our father, The text.
 from the Lord Iesus Christ. We are bound to thanke god alwayes for you brethren (as it is meete) because that your fayth groweth exceedingly, and euery one of you loveth in loue toward another betwene your selues, so that we our selues boaste of you in the congregations of god, ouer your patience, and sayth in all your persecutions and tribulations, that ye suffer, whiche is a token of the ryghteous iudgement of god, that ye are counted worthy of the kyngdome of god, for which ye also suffer. It is verely a ryghteous thinge with god, to recompense tribulation to them that trouble you: and to you which are troubled, euen with vs, when the Lord Iesus shal come hymselfe from heauen with the angels of his power, with flaminge fyre, whiche shall reuenge vengeaunce vnto them that knowe not god, and that obey not the Gospell of our Lord Iesus Christ, whiche shall be punished with euertlastinge damnacion, from the presence of the Lords, and from the glorie of his power, when he shall come to be glorified in his sayntes, and to become immaculate in all them that beleeue: because our testimonye that we had to you, was beleued euen the same daye. Wherefore also, we praye alwayes for you, that our god wyl make you worthy of this calling and fulfill all desieracion of goodnes, and the woorkes of fayth with power: that the name of our Lorde Iesus Christ maye be glorified by you, and ye by hym, accordyng to the grace of our god and of the Lord Iesus Christ.



Dul and Siluanus and Tymothe, vnto the company of the faithfull that are assembled in spirite at Thessalonica, and be of one mynde towardes god our father and the Lord Iesus Christ. We are bounden to render aboundaunt thankes alwayes to god for his aboundaunt liberalytie to you warde, in that you dooe not onelye throughe his helpe continue steadfaste in those thinges that you haue begon, but also for that you daylye encrease exceedinglye more and more in faythe and loue among your selues one to an other, so muche that I thynke it not necessarie now to kyndle you vnto the applyeng of godlynes by the examples of other, seying we rather make boaste of you to the other congregacions of god, and enflame other vnto vertue by your example: in rehearsing your patience & steadfastenes of faythe in all your persecucions and afflictions, which you suffer, that the iuste iudgement of god maye be declared in you hereafter, at suche tyme, as when you haue suffered veraciously in this world for the glory of his name, he shal admit you into the felowshipe of his kyngdome: And contrary wylle shall commit them vnto eternal punishment, that haue persecuted you for malice of him. For certaynly this shall be the dealing of goddes righteousnes, to pay vnto eicher parte rewarde worthy their dedes: to them that punnysh the innocent, affliction: and to bestowe vnto you that are troubled with vs, refreshing and comfote with vs in that daye, when the promisses of the gospel shall appeare, and when the Lorde Iesus shal come hymselfe out of heauen openly vnto the world, not than after a lowe base degre as he did at his first comyng, but waited vpon with the companyes of angelles, as it is comelye for a myghtie prince: not than gentill and tractable to heale the wicked, but armed with an horrible fierie flame to reuenge vengeaunce vnto them that would not knowe god in this world, nor obeye the gospel of our Lorde Iesus Christ: so as they shall see by experience that he is righteous and myghtie, whom being mercifull and gentill they set naught by: and so as at leaste they maye learne by their owne punishmentes perforce to confesse the thinges to be true that the gospel spake of. For they, inasmuch as they neuer

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made end of their wicked doing, shal suffer paines þ̄ neuer shal haue ending: whan they haue looked vpon the diuine face of the lord and the maiestie of his power, who thei cōtinned in this world as a rascal o; a vile persone, for at his first coming he came to saue al men, but than he shal come to shewe him selfe glōyous, not in himselfe onely but in al his members also, that are godly people, to the intent he may appeare wonderful in al them that beleue his gospel. for in that daye the thinges shalbe openly seen of al men in you, which trusted in Christ at our recorde bearing, where þ̄ vngodly contemned them and would not beleue: which daye that it maye be prosperous and ioyfull vnto you, we craffe not to praye to the lord continually for you, that so; as muche as it hath pleased him to call you vnto the hope of thys glōye, the same maye vouchsafe also to bee presentlye ready to helpe you in your triuaille thitherwarde, that your conuersation be agreable to your profession, and to confirme and fynishe perfectly that, which of his goodnesse he hath begonne in you: and to geue strength vnto your soules, that in manfullye bearing the veracions of the vngodly, you maye declare, howe myghtye the assured hope of eternal felicitye is in you, for whose sake you passe not euen vpon the life of your bodies: to the intent þ̄ like as Christ glorified the father by his death, & was glorified of hym agayne by his resurrection: so the name of the lord Jesu Christ, maye be glorified now by your sufferance, and you glorified agayne by him in the daye of his coming, not accordyng to your owne desertes, but accordyng to the mercy of our god and of the Lorde Jesu Christ, without whose helpe all that you go about were of none effect.

The .ii. Chapter.

The text

We besech: you (brethren) by the coming of our Lorde Jesu Christ, and in that we shal assemble vnto hym, that ye be not sodenly moued from your mynde, nor be troubled, neither by spytte, neither by wordes, nor yet by letter which shalbe seme to come from vs. as though the daye of Christ were at hande. Let no man deceaue you by any meanes, for the Lorde shal not come except ther come a departing first, and that the fruitful maye be opened the looke of perdition, which is an abuserary: and is created aboute al that is called god, or that is worshipped: so that he both ys in the temple of god, boasting hym selfe to bee god. Remember ye nor, that when x was yet with you, I tolde you these thynges: and now ye know what with holdeth you that he might be receyued at his tyme. for the mystery of the iniquite doeth all ready worke: it is he, which now onelye letterly, be taken out of the waye, and then shall that which he hath beuereed, whom the Lorde shal consume with the spytte of hys mouth, and shall destroye with the apperuaunce of his cominge.



Whethermore brethren, we besech you by this coming of our Lorde Jesu Christ, wherof we spake a littell afoze, and by the felowship of the gloze, wherby we being the members shalbe fastened vnto our head: that you be not sodenlye moued from the mynde you are in, though his coming be prolonged, and be not astonyed in your myndes, neither by feyned prophete, ne by p;ssible assertō, nor by Epistle set in our name, as though the coming of the Lorde were all ready at hand. Let no mā deceaue you by any meanes. for the lord shal not come, onles a departing come first, & not afoze the wicked man appeare, the childe of perdition, who like as he is much vnlke vnto Christ, so muche is he his enemy

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enemy, & is exalted above the sone of God, & above al, that is called God, or power, that is deuoutly worshipped: so muche that he shall sitte in the temple of God, shewing himselfe as God. Doe you not remembre, that whā I was yet with you, I told you these thinges. And now you know, what is the let, & Christ cummeth not. In dede that the wicked man (as I saied afoze) may in his propre tyme openly practise his tyranie vpon the Sainctes. For now wickednesse worketh his crueltie vnderhand by him, and the deuill by wicked menne ragerh against the professours of the gospell, and as you perceyue by my tellyng, there is nothyng that letteth the aduersarie of Christe from shewing himselfe openly, but only that in the meane while euery one should holde still that he holdeth, vntill that kingdome, wherewith all other are holden in subieccion, be dispatched quyte out of the waye. And as soone as that shall come to passe, than shall that wicked one shew himselfe abrode openly, furnished with al kynde of iugling castes and wylie disceytes, to bryng mankynde to destruction. But for all his raging with his deuillish spirite, the Lord Iesus shall chere him with the mightie blast of his mouthe, and for all his boasting of his false counterfayt shew of diuinitie, the Lorde shall obscure and abolishe him with the excellent clearnes of his cunningg, euen as monstrous lightes of the night tyme and bayne apparauces of thinges vanishe and goe awaye at the shynnyng out of the brighte sonne beames.

Suche byn those coming in after the working of Satan, with all lying power, signes and wonders: and with all deceyuablenes of unrightewesnes, among them that perish: because they receyued not the love of the truth, that they might be saued. The text. And therefore, God shall sende them strong delusion, that they should beleue lyes, that all they might be damned which beleued not the truth: but had pleasure in unrightewesnes. But we are bounde to geue thankes alwaye to God for you (brethren beloved of the Lord) for because that God hath from the begynnyng chosen you to saluacion, thozow sanctifyng of the spirite, and thozow deliuryng of the truth wherunto he called you by oure gospell, to obtayne the glory of our lorde Iesu Christ.

For that wylie deceiuer shall at his cūnyng be furnished with the spirite of Satan, for the Deuill shall practise his crueltie by him. And to the intente he maye the more cruelly worke his myschiese, he shall not onely be armed with a puyssaunt great power, to make mens consciences afraied, but also with lying, countrefaict castes of signes and wonders, wherin he shall pretende to folowe Christ, euen as the leaured enchaunroues folowed the example of Moses among the Egyptians. To be bryefe, there shall be no kynde of fraude, but he shall perfectly conyng in it to worke wickednesse. Howbeit it shall not aballe him in any wise, but only to the hurting of such, as perish, though he were not through their owne vnbellefe. For thus their obstinate rebellion against Christ demeriteth, this is a reward worthy their desertes, that seeing they receiued not Christ by whom they might haue been saued, who for his charitie sake was despyous to haue al menne saued, & for his truth sake opened playnly the thinges, that belonged to saluacion: now by the suffraunce of God, falsehead taketh place with the in stede of truth, tyranie for charite, & destroyoure for a saucour: and so as thei shall beleue a wicked mans lyenges, inasmuch as thei refused to beleue the sone of God & preached nothyng but truth. Thus shall it come to passe, & where thei should otherwise haue also perished because of their obstinate misbelefe

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my beleeve, than it shall manifestly appeare in all mennes sight, that they are iustly damned, forasmuche as they spightfully forsake Christe, and gaue credence at the first woorde to a craftie deceiuous and a wicked person. This stormy tempest, lyke as it shall declare them worthy damnaciō, so shall it sette forth your stedfastnesse more clearly. By reason whereof we are bounde to render alwayes thanks vnto God (my christianly welbeloued brethren) in that he suffered you not to continue still in error, but chosed you vnto saluation from the beginning, not by the meanes of Moses law, but by his owne spirite the geuer of holynes, and by your obedience wherwith you beleued the trueth simply and playnly. Besydes this, lyke as he chosed you eternally from the beginning, so dyd he call you by our gospel preaching, to the intent the saluation of you, whiche beleued inhan the Jewes beleued not, should growe to the glorye of our Lorde Jesus Christe.

The text.

Wherfore brethren haue I said, and hope the obsequies which ye haue learned: whether it were by our preachinge, or by Epistle. Our Lorde Iesu Christ himselfe, and God our father (which hath loued us, and hath giuen vs everlasting consolacion, and good hope throughe grace) comfort your hearts and directe you in all good saying and doynge.

The gospel that I deliuered vnto you was the true and very right gospel, so that there is none other that you ought to loke for. Wherfore stand fast in it brethren, and holde the thinges that we deliuered vnto you, and that you learned of vs, eyther by our preachinge, or by our Epistle. Vnto those it shall be your parte to applie your endeuour with all watching diligence. Reioyce our Lorde Jesus Christ himselfe, and god our father, which loued vs of his owne accord, and called vs vnto saluation, and by his spirite hath geuen vs eternall consolacion euen in these afflictions, to loke in good hope for the rewardes of the life in heauen, not by meanes of our deseruings, but by his owne free mercie, comforte your hartes more and more, and establishe and confirme you, to perseure in all goodnes both in woorde and in dede.

The .iii. Chapter.

The text.

Furthemore brethren praye ye see, that the word of God maye beare passage, and be glorified, as it is also had you: and that we maye be deliuered from unreasonable and froward men. For al men haue not sayd: but the Lamb is sayd: which I will shew you, and preserue you from euyl. We haue confidence throughe the Lorde to you to write, that ye herche so, and wyl do the thynges which we commaunde you. And the Lorde gye your hartes to the loue of God and peace of Christe.



Wheremore brethren, like as we in our supplicacions to god helpe forwarde the busynesse of your saluation, euen so it is reaso, that you in semblable case set forwarde the thinges that I goe about with your prayers to him also: that like as the doctrine of the gospel had speedy & prosperous increase among you, so it may runne abrode and be published among all men. For the more speedynesse whereof, praye you, that we maye throughe his helpe be deliuered from suche men as be peccouris and frowarde, whiche hynde with all they possible

possible meanes, that the doctrine of Christe be not sowen without leaue
or hinderance. For all they beleue not the Gospell that heare the Gos-
pell: and yet there is no cause why you should not beleue, for all they
wicked endeouers. They spurne against the Gospell, but they shall not
spurne it away, for it hath a sure protectour euen the Lord Iesus, which
shall make you stedfaste against their veruly wickednesse, and kepe you
from euill, and finish that he hath begunne in you, because he is true in his
promisses. He will not faile to succoure you, so that you faile not to fo-
lowe his goodnesse: he will helpe, but whom: those that are diligent in de-
uoutnes. Thus we speake, not that we doubt of your constant stedfast-
nes, but we haue rather a firme trust of you, that lyke as by the helpe of
the Lord Iesu you doe as we gaue you in commaundemēt, so ye will doe
still hereafter. To conclude, the Lord Iesus with his grace gouerne your
hartes, that they may goe on in the right course, and growe forward in the
charitie of God, and in the loking for Iesu Christ. Charitie will cause you,
to study continually to deserue well of all men, like as God is boundles-
ly good to all men: and the loking for Christes commyng, shall make you
to abyde manfully all manner of afflictions.

We requyre you bretheren by the name of our Lorde Iesu Christe, that ye withdraue
your selues from euery brother, that behaunth himselfe inordinately, & not after the iudi- to be reade.
cacion which he receiued of vs. For yet our selues knowe, howe we ought to folowe vs. For we
behaued not our selues inordinately among you. Forther tooke we bread of any man for
naught: but wrought with labour & sweate night & daye, because we would not be char-
geable to any of you: not but that we had autoritie, but to make our selues an ensample vnto
you, to folowe vs. For when we were with you, this we watted you of: that if any would
not worke, the same should not eate. For we haue heard saye that there are some which
walke among you inordinately, workinge nor at all, but beinge busybodies. Wherof that are
suche, we commaunde and exhorte by our Lord Iesu Christe, that they worke with quiet-
nesse, and eate the labour of the brethren, as we see ye weep in well hoping.

And yf there be any among you, that contemneth to folowe that trade
of lyuing, which we haue prescribed vnto you after the rule of the gos-
pel, and lyue carelesly as he lusteth himselfe, and through his ydlenes dis-
quiet your commune affaires, and yet albeit he doe naught himselfe, is a
busye medler of other mennes doinges: we commaunde you by the au-
toritie of our Lorde Iesu Christe, that you withdraue your selues from
the company of him, if he haue the name of a christian. For it shall not yf he
other to folowe the example of vs, which albeit we used both the honou-
r and charge of Apostleship, yet it greued vs neuer a whitte to be brought
into a basse orde among you, and we tooke no moze vpon vs than other
men did: insomuche that we tooke not somuche as a peece of breade of a-
ny mans cost, but we forgote the dignitie of our office, and gatte with the
labour of our handes workinge day and night, the thinges that were neces-
sarily requisite to the vse of our lyuing, because we would be a burthen
to no man: For that we thought it was vnlawfull for vs to doe as the o-
ther Apostles doe, but we would not vse our right as we myght haue
doen, because we would set our selues for a forme and an ensample, that
other men should not be greued to folowe. That which we our selues
did in dede, we commaunded you in woorde, that if any would not
worke, the same should not eate.

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Those deserue a liuing, that watche night and day for your saluacion. But idle curiositie and curious idleness deserueth no refering. For we haue hearde, that there be some among you, that disquiet your order, in that they will not worke, and so hauing naught to doe of theyr owne, they must needs medle of other mens busynesse. As yet I spare to name them, but whosoever they be, we commaunde them and if they had leaue we should so doe, we hartily beseeche them by our Lord Iesus Christe, that they disturbe not the commune quiet through their idleness: and that inasmuche as they doe naught themselves, they hynde nor other that are occupied, but lette them quietly worke also, getting their liuyng with their owne handes, rather than to be greuous to other with shames trauninges and seruelines. In dede they are worthy to haue nay of what they aske, howbest it stablisheth with christian humanitie to doe for them that deserue litle, eyther for that, that they be men, or because peraduenture they maye amende and be better. Therfore brethren be not you weary of well doying, to the worthy and also to the unwoorthy.

The text. If any man obey not our saying, lette he be knowen of him by a letter: and haue no company with him, that he may be ashamed. And counce him not as an enemy: but warne him as a brother. The very Lord of peace geue you peace alwayes, by all meanes. The Lord be with you al. The salutation of me is not, with myne owne hande. This is the token in Epistola. So I wyte. The grace of our Lord Iesus Christe be with you all, Amen.

If there be any man that despise to doe after our admonitions, as wel that I gaue you when I was present with you, as nowe I wyte being absent from you: let this be a punishment enough for christian charitie, that he may haue a luyng that is of those condicions, but yet let him be wored in that he is put out of your company, to this only intente that being ashamed he may repent and amende: And cast him not out as an vnder enemy, but rather admonishe him as a brother that went astray, whom your mynde is to haue amended and not destroyed, eschewing his company so as you may loue him in your hartes neuertheless. For þe diuorcement that charitie alloweth, is receiued but only for a time, that he that hath offended may repent. Furthermore the Lord Iesus the author of peace, graunte you perpetuall peace in all your affaires. The Lord be with you all. This is the salutation that I Paul wyte vnto you agayne with myne owne hande. This token you shall obserue in all myne Epistles wytten eyther to you or other. For I wyte this that no man shall deceyue you by countrefayt letters. The fauour and beneuolence of our Lord Iesu Christe be euermore with you all.

Amen.

¶ Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Thessalonians.